2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

Brazilian influence. He owns ceremonial regalia and is privileged to suffocate undesirable newborn infants.

Individual differences in wealth occur mainly with reference to highly prized feminine ornaments, which are inherited matrilineally. It is noteworthy that a Kejara adept at manufacturing grindstones for the community was thereby freed from the necessity of engaging in direct activities for subsistence.

Arrows were the major standard of value. They were presented to a jaguar-killer or to the kinsmen of one's mistresses and bartered against cotton or tobacco.

Etiquette.—No man roasted his own kill, but was expected to pass it on to another. Corresponding procedures obtained for valuable furs and teeth. The skin and teeth of a jaguar went to the nearest relatives of the most recently deceased member of the tribe, the slayer receiving as his reward a decorative bow and arara feathers.

Some regulations naturally fall under the category of taboos and ritual prescriptions. Before a hunt a *Western Bororo* was continent for 4 days, and painted his face with urucú. Women were not allowed to touch arrowheads. In the distribution of important game and fish it was essential for the bari to consecrate the animals, whereupon he might appropriate the choicest pieces.

Sneezing is connected with distant members of one's family.

WARFARE

War arrows were of seriba-palm wood and had a bamboo tip which broke in the victim's body (fig. 53, *g*). A club sword, a little over 3 feet (1 m.) in length, of heavy aroeira wood and lanceolate form, was suspended by a cord from the left shoulder. The spines of meru and tamu fish, attached to bracelets or to the fingers, made effective knuckle-dusters.

The *Cayapó* were the chief enemies of the *Eastern Bororo*, and *Guaná* and *Guaycurú* of the *Western Bororo*.

LIFE CYCLE

Childbirth.—At a São Lourenço child's birth the parents fast for 2 days, taking only a little warm water on the third, lest father and child fall ill. In the Rio das Garças group abstention from food, drink, and smoking lasts from 3 to 5 or even 10 days, the object of the taboo being to make the infant able to bear hunger. The mother does not touch meat for several months. Parents here must not put their hands on their hair during this period—an indirect suggestion of a scratching stick—lest their hair turn white.

/481 cont./

105 but where they worked only in making their festive ornaments,
171 here girls were forcibly dragged into the men's house, always be-
433 coming the common property of several members, and the regular
511 work on weapons and implements was carried on in the men's
571 house. Among the Bororó, family life was most clearly only an achievement of the older and stronger ones. A living could only be obtained by means of the closed fellowship of the majority of the men, who often had to be absent hunting together for a long time, which would not have been feasible for individuals. This living was meager, and the younger ones had to be satisfied if they themselves had enough to eat; they could not obtain enough to take care of wife and child as well. With peaceful field cultivation, which the woman of the Kulisehu tribes had developed or learned, conditions changed completely; the community of the men, the aróe, faded into the background and could be limited to that for fishing and festive dances. The availability of food was now so abundant and regular that each one had enough for the needs of at least a small family -- he saw to it that the family remained small -- and now that the activity of the woman became the more important achievement, it was, conversely, advantageous for the women to join together for joint work: people lived in families in a large house.

511 Hunting and agriculture. "In the rainy season they are with-
out any kind of food for days and days," dias e dias sem nada
261 para comer, Clemente reported. Then they drank a great deal of water mixed with loam to strengthen themselves, but did not
241 eat any loam. They planted only tobacco, cotton, and gourds,
184 and, to be sure, only the upper Bororó living in the source region
[226] of the S. Lourenço along small streams, who were more skillful
[436] fishermen, did this. The lower villages bartered arrows for those vegetable products. Here, therefore, we see that cultivation is begun not with the plants yielding food! Our Bororó now settled
415 in Thereza Christina had not learned to plant anything. Calabashes
[534] and long gourds suitable for storing feathers were in fact not present; smaller gourds were seldom used and chiefly as rattle gourds for the aróe singing or as small blow-gourds. The men

/502 cont./

836 548 contentedly. She lay beside her preferred man, entirely at ease under the red coverlet, and both were cracking palm nuts. One day we saw Moguyokuri goading the young men to adorn Maria, who was so wild in the wrestling bout and now so humble. Six of them immediately pounced on her and painted her.

The ranchão women were given arrows with long bamboo points by their lovers. Each one presented two, which the girl accepted, squatting, with an indifferent expression. Once when I was present, I counted 18 such love arrows for one girl. They [602] are delivered to the brother or to the brother of the mother. [851] The ranchão girls no longer marry an individual; if there are children, all the men of the ranchão with whom she has had intercourse are regarded as the fathers. These are entirely regulated [561] conditions which result from the superior power of the older ones; [439] they possess and receive from the girls who are handed over to the men's house, and on whose account they may reach an agreement, a regular income of arrows or ornaments, such as, for example, the suspender strings, which are also considered 838 payment. Pederasty is said to be not unknown in the men's house, but to occur only if the shortage of ranchão girls is unusually great.

224 We have already seen how well regulated property conditions are by the circumstance that the hunting booty does not remain 768 in the hands of the one who captured it. It is a great loss for the family when a member dies. For everything that was used by the deceased is burned, thrown into the river, or packed into the bone-basket, so that he will under no circumstance have occasion to come back. The hut is then completely cleared out. [431] The survivors, however, are presented with new things; bows [825] and arrows are made for them, and custom has it that when a [602] jaguar is killed the skin is given "to the brother of the woman who has most recently died or to the uncle of the man who has 593 most recently died." The brother of a woman was always pointed out to us as her chosen protector. Arrows are the most 436 important object of value; they are given to the brother /503/ of the ranchão girl or to the jaguar killer; they are the equivalent of tobacco and cotton in barter.